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"WHEN GOD WORKS WHO CAN HINDER?"

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THE DIVINITY OF CHRIST.—THE OBJECT OF HIS MISSION.—THE KING-
DOM OF GOD, OR CHURCH MILITANT, AND THE GOSPEL.

(Continued from page 42.)

THAT no person, guilty of actual sin, is a natural born citizen in the kingdom of God, is established by the following: "For God hath concluded them all in unbelief, that he might have mercy upon all."—Rom. xi. 32. "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God."—Eph. ii. 19. This shows that they were once foreigners but had been brought nigh to God. Again, when John the Baptist was baptizing in Jordan, the Pharisees, and Sadducees came to him, and as we would naturally infer from the reading of the account, boasting they were Abraham's children, and consequently citizens of the kingdom. John called them a generation of vipers and said, "who hath warned you to flee from the wrath to come? Bring forth fruits meet for repentance, and think not to say within yourselves, we have Abraham to our father: for I say unto you that God is able of these stones to raise up children unto Abraham."—Math. iii. 8, 9. From the foregoing we discover that neither Jews nor Gentiles were considered natural born citizens of the kingdom. And if any became

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citizens at all, it was by adoption. For this purpose the Lord commissioned, or empowered his disciples with power to administer the ordinances of the gospel and adopt souls into the family of God. This power was denominated the holy priesthood: "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people."—1 Peter ii. 5—9. David speaking of Christ says, "The Lord hath sworn, and will not repent, Thou [Christ] art a priest for ever after the order of Melchizedek."—Ps. cx. 4. From this we learn that the Father sent Christ into the world a priest, after the order Melchizedek; and Christ speaking of his disciples said: "As Thou [Father] hast sent me into the world, even so have I sent them into the world."—John, xvii. 18. This latter quotation establishes the fact that the apostles were delegated with, or consecrated to the office of the above priesthood. "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you."—John xv. 16. This priesthood authorized the apostles and other officers of the church to administer all necessary ordinances to initiate souls into the kingdom. No one had authority to administer these ordinances, without it. "No man taketh this honour unto himself, but he that is called of God as was Aaron." "And how shall they hear without a preacher? and how shall they preach except they be sent?" (of God.) Again, the ordinances and laws of adoption administered by an unqualified administrator, would not legally adopt souls into the kingdom, because the administrator was not duly authorized. Having thus shown that neither Jews nor Gentiles were considered natural born citizens of the kingdom; also the necessary authority to administer the ordinances, we will now investigate the subject of the gospel and learn what men are to do in order to become citizens of the kingdom.

Now, the first principles of the gospel are as follows: first, faith in God and the gospel;—second, repentance;—third, baptism for the remission of sins;—fourth, laying on of hands for the reception of the Holy Ghost.

As we have already stated that Christ set an example of obedience for the human family,—we will now take a retrospective view of the same. Indeed, Christ is the great prototype of salvation, and it is necessary for us to pattern after his example, and be assimilated into his likeness as much as is possible. But to proceed.

"When Jesus began to be about thirty years of age," he came to John and demanded his right to be baptized: John being conscious that his Lord was superior to him, and having a profound reverence for the Redeemer of the world, refused at first to baptize him; but said Jesus, "suffer it to be so now, for thus it becometh us to fulfil all righteousness. Then he suffered him." As soon as Jesus

was baptized the heavens were opened, and the Holy Ghost descended in bodily shape like a dove and lighted upon him, and the voice was heard—"this is my beloved Son," &c. Now we ask wherein did Jesus fulfil all righteousness in being baptized? Did he not fully understand that one object of his mission was to establish his kingdom: and he, well knowing that baptism was to be the initiatory ordinance, therefore condescended to be buried beneath the liquid wave to fulfil the law of righteousness, or set an example of obedience? It is evident that this was the object that he had in view in being baptized. But mark he was not a sinner, therefore he was not baptized for the remission of sins.

After he was baptized, he chose twelve disciples and sent them before his face into all the cities of Israel. And he commenced inviting the Jews, saying, "Whosoever will come after me let him deny himself and take up his cross and follow me," (in the work of the regeneration.) After he had taught and performed all that was necessary prior to his death and resurrection, he was taken and crucified, and on the morning of the third day he rose from the dead. The time then had come for the gospel to be preached to all the world: therefore, he gave his disciples directions—told them what to preach, how to administer the ordinances, and in a word, what all mankind were to do in order to be adopted into the kingdom of God, and be saved with an everlasting salvation. Hence he said when he gave them his last charge: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned."—Mark, xvi. 16. "Go ye therefore and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Now unto Peter were given the keys of the kingdom, to open the door to the Jews, and also to the Gentiles. And the day of Pentecost favoured him with a good opportunity to open the door to the Jews, and all present. We will see how he done it. Now when the day of Pentecost had come, the Holy Ghost came with the sound of a mighty rushing wind, and filled the whole house where they were sitting, and the singular and strange effect that it produced in the persons of the apostles, confounded part of the multitude, who thought the apostles were intoxicated, or mad. Peter being filled with the Holy Spirit, stood up in their midst, and commenced preaching Christ and him crucified, and reasoning from the Old Testament scriptures, proving that Jesus had come in fulfilment of prophecy, and that he had been crucified with wicked hands, and that he had risen from the dead. Many believed, and were pricked to the heart, and inquired saying: "Men and brethren what shall we do?" But mark, those that were pricked to the heart were not Christians; for they were that day convinced of the truth; and inquired what they should do to be saved. This brought Peter to the point at once, and favoured him with the privilege

to preach the first principles of the gospel, and open the door of the kingdom, and adopt souls into it. And now let us examine what he told them to do. Did he tell them saying: Repent and get religion, and then if you have made your peace with God, and have been converted, and experienced a change of heart and found relief to your souls, or obtained a pardon of your sins, and received the spirit of God; we will take you on probation, or trial for six months, and then if we think you worthy we will take you into full communion with the saints, and administer the ordinance of baptism to you, if you desire it? No! this is not what he told them. Did he tell them to bow down to a mourners' bench, or an anxious seat, and thus get religion? No! neither is this what he told them. Did he tell them to go and offer a sacrifice upon the smoking altar for the remission of their sins? No! they were not told to do any of these things. But, says one, what were they told to do? Let the writer of the Acts of the Apostles answer this question. "Then Peter said unto them, *repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost.* For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call."—Acts, ii. 38, 39. From the above we learn that it is necessary for a person to repent, and be baptized for the remission of sins, in order to be saved. And mark, Jesus commanded his apostles to teach the people to observe all things whatsoever he had commanded them—not doctrines of their own invention, but the pure gospel, and nothing but the gospel. But, says the objector, you astonish me; for you try to make it appear that baptism is for the remission of sins. We answer in the negative; for it already appears, and is established by the testimony of the apostles, and we only acquiesce with their decision, and take it for granted.

Now when Saul was smitten, and heard the voice from heaven, which stopped him in his mad career, and convinced him that Christ was the true Messiah, he went to Damascus and prayed three days, but all his prayers did not wash away his sins, or remit them; neither did his prayers make him a fit subject to receive the gift of the Holy Ghost prior to baptism; although his prayers were good, and very necessary: for a broken heart and a contrite spirit are pre-requisite to baptism; but God had instituted the ordinance of baptism for the remission of sins, and initiatory ordinance into the kingdom. Therefore, he sent Ananias to Saul, who, when he had learned his faith and condition, said: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts, xxii. 16. First, Saul was convinced and convicted; second, he prayed and repented of his sins; third, he was baptized to wash away his sins; fourth, he received the Holy Ghost; fifth, he preached Christ and him crucified. Next we will notice the manner in which Cornelius was brought into the kingdom.

Prior to the time that the gospel was preached to the Gentiles, the

apostles for some reason had imbibed an opinion that the Gentiles had no right to enter into the kingdom, and be made partakers with them of the promised blessings of the gospel of peace. Therefore, the Lord in order to convince the apostles that the Gentiles had as much right to enter into the kingdom as the Jews, made known to Peter, by showing him a vision, that he was not a respecter of persons, but that in every nation he that feareth God, and worketh righteousness is accepted of him. He also sent his holy angel to Cornelius, a centurion of the Italian band, a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God always, who told him that the Lord had heard his prayers, and sent him to give him directions what to do; which was as follows: "Send men to Joppa, and call for one Simon, whose surname is Peter, and he shall tell thee words what thou oughtest to do." (See Acts, x chapter.) Peter was immediately sent for, who was accompanied by six of his brethren of the Jews, to the house of Cornelius. Cornelius rehearsed the matter over to Peter. Peter then commenced preaching Jesus to all present: and while he was speaking the Holy Ghost fell on all of them which heard the word. "Then answered Peter, can any man forbid water, that these should not be baptized which have received the Holy Ghost as well as we? AND HE COMMANDED THEM TO BE BAPTIZED in the name of the Lord."—Acts, x. 46-48. Mark, this is what Peter told Cornelius to do to be saved. But, says one, what use was there for Cornelius to be baptized, seeing he was a pious, praying man, and one that had received the Spirit of God? The answer is: with all his piety and prayers, he had not yet followed Jesus in the work of the regeneration, or been initiated into the kingdom of God; and in order for him to be saved, it was necessary for him to do it. Perhaps if some of the preachers of the present age should be called upon to visit a man in similar circumstances, they would say, go on brother, you are doing well, it makes no difference whether or not you are baptized, you will be saved without it. But Peter taught different from this: for he knew that it was obligatory upon all men to take up their cross and follow Christ, and as he was buried beneath the liquid wave, so should they: and a woe was denounced against any that should be so presumptuous as to preach any other gospel. Paul says: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 27-29. Thus we see that by being lawfully baptized, we are initiated into the kingdom of Christ, and become the seed of Abraham; and we also become heirs according to the promise. What promise, says one? We answer, the blessings of the gospel of peace in time, and in eternity—eternal life. Paul says in another place: "Know ye not that so many of us as were baptized into Jesus Christ, were baptized

into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For, if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."—Rom. vi. 3-6. "Buried with him [Christ] in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you being dead in your sins and the uncircumcision of your flesh hath he quickened together with him, having forgiven you all trespasses."—Col. ii. 12, 13. From the above we learn that the people to whom the apostle directed these epistles, were once dead in trespasses and sins, but were buried, or immersed with Christ by baptism; or in like manner as he was baptized. And through this ordinance, they put off the old man of sin, or received a remission of their sins, and in like manner as Christ was raised up out of the tomb by the glory of the Father, and made a glorified being, even so were they raised from the liquid grave, and thus adopted into the kingdom of God. And whereas they were before foreigners, aliens, and strangers to God, they were thus brought nigh unto him, and made fit subjects for the reception of the Holy Spirit, and so walked in newness of life. Indeed, the kingdom of God is a place for holiness,—to receive the Holy Ghost,—to live a righteous, holy, and a pious life: therefore, in order to enter the kingdom in a justifiable manner, we must put off the old man of sin, or in other words, be born again: "Verily, verily, I say unto thee, except a man be born again he cannot see the kingdom of God."—John, iii. 3. Jesus was baptized, and set the example, and then said to all, come and follow me, for I am meek and lowly of heart, my yoke is easy, and my burden is light. The fact that Cornelius was commanded to be baptized, establishes the idea that none were exempt from this command, whether pious or wicked, rich or poor, noble or ignoble, the king on his throne, or the brave in his tower, Jews and Gentiles, Barbarians and Ethiopians.

We do not pretend to say that there is any virtue in water to remit sins; but God has instituted the ordinance of baptism for this purpose and commanded all to obey it; and on condition we do, he has promised to remit our sins, and bestow his blessings upon us. Indeed, it is a commandment of God, and no other way, plan, or device will answer the purpose for which it is intended. Peter's testimony establishes beyond successful contradiction, that baptism is a commandment of God. "Which some time were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is eight souls, were saved by water. The like figure whereunto baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ."—1 Peter,

iii. 20, 21. No one disputes but what Noah moved forward and prepared the ark for the saving of himself and family, in compliance with a special command from God. The like figure (we are commanded to be baptized for the remission of our sins;) baptism doth now save us. But says one, will not some other way answer the purpose equally as well? We answer, if God had commanded that men should perform a pilgrimage to some foreign country, and promised remission of sins on condition of obedience, and condemnation if they reject; that would be the very thing they would have to do to be saved: or if he had commanded all men to offer a sacrifice upon the smoking altar for the remission of sins, no other way but that would answer. The anathemas of God are hurled against any man who will be so presumptuous as to preach any other gospel than the one which Peter preached on the day of Pentecost. There are a few instances recorded in the bible, of men who rejected the immediate commands of God, and thought some other way would answer as well. For instance, the transgression of Saul, king of Israel.

The Lord, at a certain time, commanded Saul to gather the hosts of Israel, and go and fight against the Amulekites, and utterly exterminate the nation, man and beast, so that none be left. Saul gathered the hosts of Israel, and went against the Amulekites, according to the word of the Lord; but when he had taken Agag, he saved him alive, and brought him to Samuel: he also saved alive the best of the sheep and oxen, which he intended to offer as a sacrifice to the Lord, thus thinking that some other way would answer equally as well as that which God had commanded, or in other words that he could please God much better by offering the sheep and oxen as a sacrifice, than he could by destroying them the way the Lord had commanded him. The Lord was angry with him for this and other transgressions, and rent the kingdom from him and his posterity, and gave it to David. (See 1 Samuel, xv ch.) Thus we discover that it is not a trifling thing to reject the commandments of God, and substitute something else in their stead. Indeed, it is no small thing to reject the ordinance of baptism, which is one of the most sacred institutions of heaven, and substitute something else in its place. If God has commanded the human family to repent and be baptized for the remission of sins, why not yield to it at once? The Lord commanded the Jews to offer sacrifices for the remission of sins, and they did not expect them remitted in any other way. And why should we, when God has not promised to do it on any other condition than obedience to this ordinance of the gospel. "There is one faith, one Lord, and one baptism."

We have reason to believe that the apostles introduced the ordinance of baptism on all occasions when individuals believed the gospel, and desired to become members of the church: and indeed this was according to the commandment of Christ: "Go ye into all the world, and preach the gospel to every creature: he that believeth and is

baptized shall be saved, and he that believeth not shall be damned." "Go teach all nations, baptizing them," &c.

Now the ordinance of baptism was introduced by John, when Jesus, and many others, were baptized by him. Second, those that believed Christ, and came unto him previous to his death and resurrection, were baptized: "When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (though Jesus himself baptized not, but his disciples,) he left Judea, and departed again into Galilee."—John, iv. 1-3. Third, it was introduced on the day of Pentecost, as we have before quoted. Fourth, at Samaria: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also: and when he was baptized he continued with Philip, and wondered, beholding the miracles and signs which were done."—Acts, viii. 12, 13. Also Philip to the Ethiopian eunuch: "And as they went on their way, they came to a certain *water*: and the eunuch said, see here is *water*; what doth hinder me to be baptized? And Philip said, if thou believest with all thy heart thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the *water*, both Philip and the eunuch: and he baptized him. And when they came up out of the *water*, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing."—Acts, viii. 36-39. Fifth, Peter to Cornelius, and his household, as we have before mentioned. Sixth, Ananias to Paul. Seventh, Paul to the jailor and his household: "And he brought them out, and said, sirs, what must I do to be saved? And they [Paul and Silas,] said, believe on the Lord Jesus Christ and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized he and his house, straightway."—Acts, xvi. 30-33. Also to Lydia and her household: "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come unto my house and abide there."—Acts, xvi. 14, 15. These latter quotations show that it was customary in ancient days to baptize people as soon as they believed and repented: and not to keep them on trial or probation, or to leave them to mourn six months for their sins. Indeed, the apostles never waited for them to get their sins pardoned before baptism, but baptized them as soon as they believed, for the remission of sins!! Eighth, Paul to the Corinthians: "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house: and many of the Corinthians hearing, believed, and were

baptized."—Acts, xviii. 8. Ninth, Paul to the Ephesians, (see Acts, xix. 5.) Thus we discover that when the gospel was preached to Jews and Gentiles, the ordinance of baptism was introduced. And it is quite probable that the reason why the inspired writers were not more particular in describing the correct mode of baptism, was because they wrote their epistles to the saints, who had been verbally instructed in all the principles of the gospel; therefore, it would have been superfluous to have particularized upon the ordinances of the same.

For instance,—suppose I should leave the city of Philadelphia, and go to some distant country, and commence proclaiming the gospel and baptizing all that believed, and then should set down to write an epistle, or letter, to the saints in Philadelphia, to give them such instructions as the Spirit of God should direct; also information of the prosperity of the cause of God and the number baptized. Every intelligent person knows that it would be superfluous to tell the saints, who were well acquainted with all the principles of the gospel, that I led the candidates down into such a stream of water, and immersed them. To say that I had baptized a certain number would be all that would be necessary, the mode would be understood. The saints in the days of the apostles understood the correct mode of baptism, therefore it was not necessary for the apostles to particularize upon it. Since that time the prophecy of Isaiah has been fulfilled: "They have transgressed the law, CHANGED the ordinance," &c. Surely, the pure gospel has been perverted and the ordinance of baptism changed. Having thus investigated the subject of baptism for the remission of sins, we will now examine the subject of the laying on of hands for the reception of the Holy Ghost.

The reader will remember that we have already mentioned that Peter, on the Pentecost, promised the gift of the Holy Ghost on condition of repentance and baptism for the remission of sins, to all whom the Lord should call; and this Holy Ghost was received through the imposition of hands, which is plain from the following.

We have before mentioned that Philip went down to the city of Samaria, and preached the gospel, and that many of both men and women were baptized. The author of the Acts of the Apostles writes thus: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who when they were come down, prayed for them that they might receive the Holy Ghost. For as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then LAID they their HANDS on them, and they received the Holy Ghost."—Acts, viii. 14–17. The reader will here observe that the Samaritans were baptized, but did not receive the Holy Ghost until the apostles laid their hands upon them. This at once exposes the false and erroneous doctrine that we often hear held forth to the world, that it is absolutely necessary for a person to receive the gift of the Holy Spirit, or ex-

perience religion, before he is a fit subject for baptism: faith and repentance were all that was required of the Samaritans before baptism. If this ordinance of the laying on of hands for the reception of the Holy Spirit and confirmation, had been an institution of man only, the Lord would not have condescended to sanction it by bestowing his Spirit on the occasion. The following is very plain upon this subject: "And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples, he said unto them, have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost.* And he said unto them, unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied.* And all the men were about twelve."—Acts, xix. 1-7. Paul writing to the Hebrews said, "the doctrine of baptisms and the laying on of hands," &c. Thus we discover that the ordinance of the laying on of hands, was practiced upon both Jews and Gentiles, who were made to realize the benefits of it. Paul says: "As we said before, so say I now again, if any man preach any other gospel unto you than that *ye have received*, let him be accursed."—Gal. i. 9. Mark, the ancients received the ordinance of the laying on of hands, as being one of the principles of the gospel; and a curse is denounced upon any person who preaches another gospel. Thus the gospel was received anciently, as Paul says: "For our gospel came not unto you in word only, but also in power, and in the Holy Ghost and in much assurance; as ye know what manner of men we were among you for your sake."—1 Thes. i. 5. We will now leave the initiatory ordinances of the gospel, and examine some

* There seems to be an apparent contradiction between this saying, and the teachings of John the Baptist: who taught saying, "I indeed baptize you with water but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost, and with fire:" John certainly created the impression upon the minds of all who believed him, that when Christ should come, the Holy Spirit would be poured out; but these disciples at Ephesus said they had never heard that there was any Holy Ghost. We have no reason to believe that John ever was at Ephesus. But it is not improbable but that some individual had seen John baptizing in Jordan, and from that concluded, that he had as much right to baptize as John. And thus (like many of the present day, who contend that the commission Christ gave to the apostles: "Go ye into all the world and preach the gospel to every creature," &c., commissions them also;) he assumed a commission, and went to Ephesus and baptized several with a baptism, which he pretended was John's; but never mentioned the Holy Ghost; consequently when Paul enquired of these disciples, if they had received the Holy Ghost, they said, they had never heard that there was any. Paul no doubt, after sufficient inquiry, learned that their baptism was illegal: therefore, rebaptized them. The baptism of John, when administered by himself was a valid one. This is evident from the fact that Christ was legally baptized.

of the duties of those who are within the kingdom; and also the promised blessings.

Now faith, charity, godliness, patience, virtue, brotherly love, humility, benevolence, and prayer to God, are the characteristics of every faithful Christian. James says, "pure religion and undefiled before God and the Father, is this, to visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." Indeed, Christians ought to thank God for their food, raiment, and for all blessings both temporal and spiritual; and to earnestly pray for such blessings as they shall need in the future; and, in a word, experimental or vital religion, is absolutely necessary: "Now if any man have not the spirit of Christ he is none of his."

Again it is expedient that the saints meet together often, to raise their ejaculations to heaven for the blessings of God, and also to instruct each other in the principles of righteousness; and according to the commandment of Christ, break bread, and administer wine, as the emblems of the broken body, and spilt blood of the Son of God. "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, drink ye all of it: for this is my blood of the new testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my father's kingdom."—Math. xxvi. 26–29. (See also, Mark, xiv. 22–25. Luke, xxii. 16–20. John, vi. 53–56. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart."—Acts, ii. 46. "And upon the first day of the week, when the disciples come together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight."—Acts, xx. 7. "I speak as to wise men; judge ye what I say. The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ?"—1 Cor. x. 15, 16. "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread: and, when he had given thanks, he brake it, and said, take, eat; this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."—1 Cor. xi. 23–29.

Now there are certain blessings and privileges that are promised to the believer on conditions of obedience to the gospel, which we will now proceed to examine.

The reader will still bear in mind that Peter promised the gift of the Holy Ghost to all that are afar off, on conditions of repentance, and baptism. This Holy Spirit was bestowed upon the apostles on the day of Pentecost, at which time, or soon after the church was fully organized. It is also the spirit of adoption, or of promise, which endows those who are obedient to the first principles of the oracles of God, with power to become the sons and daughters of God." He [Christ] came unto his own, and his own received him not; but as many as received him, *to them gave he power to become the sons of God*, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."—John, i. 11–13. It is plain from what we have before said, how men are to receive Christ; and we know of no power that is promised to the believer, by which he may become a son of God, but the Holy Ghost. Paul is very explicit upon this subject: "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead dwelt in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye though the Spirit do mortify the deeds of the body, ye shall live. **FOR AS MANY AS ARE LED BY THE SPIRIT OF GOD, THEY ARE THE SONS OF GOD.** For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, their heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 9–17. "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."—Gal. iv. 4–7. Surely this spirit which God has promised to all the faithful, is the seal of adoption, and is the Holy Unction from on High that enables the saints to say with propriety, Abba, Father; or in other words, my Father and my God. Without it no man in truth can be called a son of God, or lawfully have the right to say, Abba, Father: for, "except we have the spirit of Christ, we are none of his." Again, a man must be faithful, holy, and obedient to the laws of heaven, in

order to be a fit subject for this Holy Spirit. "The Spirit of God dwelleth not in unholy temples."

There are also certain effects that this Holy Spirit produced in the persons of the primitive saints, which distinguished them from other people; and indeed, the same causes the line of demarcation, and is one of the distinctive features that distinguish the "Latter-Day Saints" from the various denominations now in existence. Christ promised this Spirit to the apostles and all that should believe on him through their words, and mentioned some of the effects that it should produce, as follows: "If ye love me, keep my commandments: and I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John, xiv. 15-17-26. Thus we see the utility of this Spirit,—if the apostles had forgotten any thing that Jesus commanded them to teach the human family, it would have brought it to their remembrance; that nothing of the kind that was for the benefit of the believer should be forgotten, and kept in the dark. Furthermore Christ said: "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment. Of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgement, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will show you things to come."—John, xvi. 7-13. It is evident from the above that there were many things of importance that Jesus in person did not teach the apostles; but this Spirit which was to guide them into all truth, and which was a Counsellor, Instructor, Guide, and Comforter, to all the faithful, made these things known unto them, which no doubt gave rise to the saying: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received not the Spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but

which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually descended. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? but we have the mind of Christ."—1 Cor. ii. 9-16. Now it is evident that this Spirit is the mind, and will of the Father and the Son. It is also that which enabled the prophets to foretell future events: "He will show you things to come." Indeed, the greater the degree of this Spirit that is bestowed upon a person the more he will be like God; for all Christians admit that all things from all eternity to all eternity, are present before the Lord. The prophets when they received the Spirit of God, or when the prophetic vision rolled before their minds, things that were in the future were present before them, and they were enabled to unfold to the people the vista of unborn time, and describe the second coming of Christ; the gathering of Israel, and the time when the kingdoms of this world will become the kingdom of our Lord, and his Christ. Indeed, this Spirit was bestowed upon all the prophets, or in other words this was the religion they enjoyed. It made known to Paul the awful apostacy of the church from the pure principles of the gospel, which we have been investigating. It also discovered to Peter the flagitiousness of the false teachers of the last days. It caused the mind of John the Revelator to penetrate the ages of unborn time; and enabled him to portray the grievous persecutions of the saints; the rise of the beast that made war with the saints, and overcome them; the time when God would send another angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth; also the downfall of great Babylon, the city of confusion; the second coming of Christ, and the resurrection of the saints, and their reign with him a thousand years; the consummation of all things; the New Jerusalem that will come down from God out of heaven; and the time when there shall be no more death; and when every saint will receive his inheritance in the Celestial kingdom of God. God is the author of this religion that the ancient saints enjoyed; and O! how different it was, and is, from the various religions of the present time. Men now-a-days embrace creeds, and confessions of faith, which chain their minds down to priestcraft, bigotry, and superstition. The latter contracts the mind and infuses a party spirit, which is in opposition to the Spirit of Christ. The former expanded the minds of the saints and prophets, and caused them to soar aloft amidst the eternal world, and by faith to gaze upon the hallowed throng; and like John to hear them joyfully tune their lyres and sing anthems of praise to God and the Lamb, and to learn the rules of the society of God and the holy angels. Indeed, such a religion as this is worth having. And who, after an understanding of the blessings that are promised, would not be willing to give up all

for Christ? But the god of this world blinds the minds of thousands, lest the light of the glorious gospel of Christ, who is the image of God, should shine forth into their hearts. This Holy Spirit elevated the minds of the saints above the low and trifling things of this world, and fixed them upon the things of eternity;—they looked upon the banqueting of kings, and the sporting and pleasures of the noble, as fading and transitory things: for, indeed, the majesty of kings is no comparison to the glory that is promised to those who shall hold out faithful to the end. They considered the wisdom of this world nothing but foolishness with God; and esteemed the reproach of Christ, greater riches than all the treasures of the earth: “They took joyfully the spoiling of their goods knowing that in heaven they had a more enduring substance;” they looked forward, and with joyful anticipations, hailed the day of rest, when peace shall flow like a river to all the people of God. This Spirit brightened their hope, and made it like an anchor to the soul both sure and steadfast, entering to that within the veil. And supported by this Spirit they patiently endured the toil, and were comforted in the time of affliction. And when persecution came upon them like a whirlwind, it spoke peace to their souls, saying, fear not them that can kill the body. **IF YOU LAY DOWN YOUR LIVES FOR MY SAKE YOU WILL FIND THEM AGAIN.**

“ You need not fear, the cause is good,
Come who'll enlist and be a soldier;
In this cause the martyr's bled,
And shouted victory in the fire.”

Instead of this Spirit confining the minds of the faithful to the narrow contracted creeds and opinions of men, it portrayed to them the future glories, which encouraged them to persevere to the end: hence, Paul writes thus: “ But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.”—Heb. xii. 22–24. “ It is not expedient for me doubtless to glory; I will come to visions and revelations of the Lord. I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.” “ How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.” “ And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of satan to buffet me, lest I should be exalted above measure.”—2 Cor. xii. 1, 2, 4, 7. It is evident from the foregoing quotations, that visions, revelations, and administration of angels, were the enjoyments of the

primitive saints. "Wherefore I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of *wisdom*, and *revelation* in the knowledge of him."—Eph. i. 16, 17. "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."—Heb. xiii. 2. We infer from this latter quotation, that the people of God were anciently frequented with heavenly messengers. But, O! how changed the scene! Christians once conversed with angels, as freely as we converse with friends! but now, controversies, warring about creeds, party spirit, persecution, pride, supporting the doctrines of men, denying the spiritual gifts and administration of angels, and rejecting any thing like the voice of inspiration, are the characteristics of many who profess Christianity. But says the reader, why all this change? The answer is, that apostacy and infidelity are the cause. But to return to the subject.

Christ said, these signs shall follow them that believe: "And *these* signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark, xvi. 17. But says the objector, these signs, or spiritual gifts, were only for the believer during the first ages of Christianity. To this we say, the words of Christ do not limit these gifts to those ages. Christ was speaking to the apostles saying: "Go ye into all the world and preach the gospel to every creature: he that believeth and is baptized shall be saved, &c., and these signs shall follow them that believe; that is, those that believed on him from the testimony of the apostles. The believer here is in the third person being spoken of. Indeed, there is as much propriety in limiting faith, salvation, and condemnation, from the above quotation, to the first ages of Christianity, as there is to limit these signs. Surely, they were for the believer in all the world. "Verily, verily I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father."—John xiv. 12.

The apostles spoke several different languages on the day of Pentecost, which Peter said was the Spirit that Joel spoke of, or the effects of it; and he also referred it to the last days saying: "And it shall come to pass in the last days saith God, I will pour out of my Spirit upon all flesh: and your sons, and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Peter and John healed the lame man, who sat at the beautiful gate of the temple. (See Acts, iii. 6-8.) Philip also worked miracles at Samaria. And indeed, no person who believes the New Testament, disputes but what these signs followed the apostles. But Christ said these signs should follow them that believe; therefore the Spirit produced the same effect, or caused these signs to follow others besides the apostles; which is evident from the following: "Paul, unto

the church of God at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours:" "I thank my God always on your behalf, for the grace of God, which is given you by Jesus Christ:" "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ."—1 Cor. i. 2-4-7. It is evident from the above that the apostle wrote this epistle, which he directed to the Corinthians, for the benefit of all the saints in every place, and nation: and in the 12th chapter of this epistle he mentions several of the spiritual gifts, or signs that followed the primitive saints. To save the reader the trouble of finding it in the bible, we will insert the whole chapter.

"Now concerning spiritual gifts, brethren, I would not have you ignorant. Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led. Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, because I am not the eye, I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary: and those members of the body, which we think to be less honourable, upon these we bestow more abundant honour, and our comely parts have more abundant comeliness. For our comely

parts have no need: but God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church; first, apostles; secondarily, prophets; thirdly, teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts: and yet shew I unto you a more excellent way."

In the above, the apostle says that no man can say that Jesus Christ is the Lord, except it is by the Holy Ghost, or in other words, no man can say that he *knows* Jesus Christ, to be the Son of God, except it is by this Spirit. Therefore it is evident that the Holy Spirit is a Spirit of revelation. He further adds that there are diversities of gifts; but all are the effects of the same Spirit. And also that a manifestation of the Spirit was given to every man, or all the saints, to profit withal. Not that one member of the church received all these spiritual gifts; but they were diffused among them severally as God saw fit. The apostle here mentions no less than nine different spiritual gifts, which he declared to be the effects of the Holy Spirit;—we will examine them separately.

First: "*For to one is given by the Spirit the word of Wisdom.*" All Christendom acknowledge the gift of wisdom to be a necessary one; but it is plain that the apostle had no allusion to the wisdom of the world; but such as was revealed to the faithful by the Spirit of God. "For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Hath not God made foolish the wisdom of this world? For after that, in the wisdom of God, the world by wisdom *knew not* God."—1 Cor. i. 19–21. "Howbeit we speak wisdom among them that are perfect; yet *not* the wisdom of this world, nor of the princes of this world, that come to naught: but we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory."—1 Cor. ii. 6, 7.

Second: "*To another the word of knowledge by the same Spirit.*" We have before said that the Spirit of God is to guide the saints into all truth, and that no man can *know* that Christ is the true Messiah, except it is by the Spirit, consequently, it is the Spirit of knowledge.

Third: "*To another faith by the same Spirit.*" It is necessary for an unconverted man to have faith, or belief in Christ and the gospel; and when he obeys the gospel he puts works with his faith: and then he is entitled to the gift of the Holy Spirit; and one of the products of this Spirit, is faith, that is, a lively and saving faith, which

will enable him to outride the storms of adversity, and land his soul in the kingdom of glory. It is also that which will assist him to please God: "But without faith it is impossible to please him." [God.] But some had the extraordinary gift of faith, by which miracles were wrought; and on certain occasions the elements of nature were controlled. Not by physical force, but by mental power, or exertion. The apostle says: "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith."—Gal. v. 22. "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God *revealed from faith to faith*: as it is written, *the just shall live by faith*."—Rom. i. 16, 17.

Indeed, the secret of working mentally, or by faith is known to none but those who have it revealed to them by the Spirit of God. Language is inadequate to give a description of the principle; man cannot make it known to his fellow man: for no one understands the mystery, but those to whom God reveals it. The princes, divines, and the wise men of this world, may search, but in vain; for it is one of the mysteries, or deep things of God, which is revealed in no other way, but by the Spirit of God. When God speaks, his Spirit operates upon the elements, and they obey his word. He speaks, and eternity is filled with his voice. His word is his power, because he works mentally. By this power Joshua commanded, and the sun stood still over the valley of Gibeon, and the moon over the valley of Ajalon. Thus Joshua by his faithfulness, was made a focus in whom this Spirit, or power of God was concentrated; that he had power to speak, and reverse the laws of nature, and cause the singular phenomenon. This was not done by physical force, but by a mental exertion. It is the Spirit, or power of God, that governs the laws of nature; and it is by the same power that they are reversed, or miracles performed.

It was by faith or mental power that Elisha raised from the dead the widow's son, and that Enoch and Elijah were translated. Paul says: "And what shall I more say? for the time would fail me to tell of Gideon and of Barak, and of Samson, and of Jephthae; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not excepting deliverance; that they might obtain a better resurrection."—Heb. xi. 32-35. Miracles never were performed only when the occasions required them; at which times there were holy men who were faithful to God, and who had received his Spirit, and had faith, or an assurance of mind that they could work mentally, or perform supernatural works. Faith is that which caused the minds of the prophets to penetrate the ages of

unborn time, and prophesy of future glories. It is that which enabled the saints to obtain the testimony that they pleased God; or a witness within themselves that their names were written in the Lamb's book of life. It is that which caused the sick to be healed, and the lame man to leap as an hart, in the days of the apostles: and indeed, it has, and will cause the sick to be healed, and the blessings of God to flow in abundance, in this our day and age, providing men are faithful in keeping all the commandments of God. It is also evident, that when a great and notable miracle was performed, there was a union of faith; and where there is union there is power, and where the power of God is, miracles can be wrought.—“As it is written the just shall live by faith.” It is necessary for all the people of God to have faith; but in ancient days some had the gift of faith, or an extraordinary portion of it. Hence Paul says, to one was given by the Spirit the gift of faith.

Fourth: “*To another the gifts of healing by the same Spirit.*” The laying on of hands for the healing of the sick, is one of the signs that Christ said should follow the believer. And no one disputes but what the apostles administered to the sick and the lame, and they were healed. Indeed, this gift was in the church, and it afforded the saints great comfort; and they often realized the benefits of it. James so perfectly understood the utility of it, that he exhorted the saints as follows: “Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Is any sick among you? let him *call* for the *elders* of the church; and let them *pray over* him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.”—James, v. 13-15. Thus we discover that the saints were in primitive times, in the case of sickness, exhorted to send for the Elders; but now-a-days the people are advised differently.

Fifth: “*To another the working of miracles.*” We have already noticed this gift, in our remarks on faith.

Sixth: “*To another prophecy.*” This is one of the most important gifts of the Spirit: for, indeed, what gift could have been of any more importance to the ancients than that of foreknowledge? Had it not been for foreknowledge Noah would have undoubtedly perished with the wicked. Lot also would have shared the same fate with the Sodomites. Jacob and his family would have perished in consequence of the famine, had it not been for the foreknowledge that Joseph obtained. Indeed, the Spirit of God is the Spirit of prophecy; although it does not discover to every one that receives it, future events that have never been known before. It causes one to prophecy, and it endows another with some other gift; yet all by the same Spirit. The testimony of Jesus is the Spirit of prophecy; hence it is written: “And I fell at his feet to worship him. And he said unto me, see thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: *for the testimony of*

Jesus is the Spirit of prophecy.—Rev. xix. 10. According to this saying, if a person has the testimony of Jesus, he has the Spirit of prophecy. Paul exhorts thus: "Follow after charity, and desire spiritual gifts, but rather that ye may prophecy." "Wherefore, brethren, covet to prophecy, and forbid not to speak in tongues."—1 Cor. xiv. 1 & 39.

Seventh: "*To another the discerning of spirits.*" This is also a very useful gift for the saints, to keep them from being carried about with every wind of doctrine. For instance, when a false prophet, or false teacher, having a delusive spirit, makes his appearance among them; the one that has the gift of discerning spirits, can detect his hypocrisy and delusive spirit, that he cannot deceive them. Again, Paul said, "no marvel, for satan himself is transformed into an angel of light." The people of God, having the above gift among them, can discern between an angel, or Spirit, from heaven; and one from the regions of darkness. Surely, the Spirit of God is a sure guide for the faithful, and when they are dictated by it, they walk in the path of virtue and holiness,—preserved from the powers of darkness, and not left to be shaken in mind with every wind of doctrine.

Eighth: "*To another divers kinds of tongues.*" Now it is evident that this gift of speaking in other tongues, or languages, is for two important purposes; first, the apostles on the day of Pentecost spoke several different languages; and thus preached the gospel to the people in their own language; second, the gift of speaking in unknown tongues, or the tongues of angels, or in other words, languages which God gives his people that they may give vent to their feelings, and glorify him with words in languages that he gives them for that purpose. Also when there is an interpreter by, the church is edified, and receives such instruction as is for their benefit. But says the objector, what is the use of such a gift? why not speak their mother tongue at once; that they have no need of the gift of interpretation? To this we say, inquire of God, and let him answer the question. He bestows this gift upon his saints, and by this means they understand the utility of it. And all that we have to do with it, is to believe and receive the instruction thereby given, and not tempt God!

Ninth: "*To another the interpretation of tongues.*" Whenever the gift of tongues is manifest in the church, or in other words, the tongues that God gives his people that may glorify his name, this gift of interpretation is necessary. The apostle Paul in the xiv chap. of 1 Corinthians, has conclusively elucidated this subject. We will here insert a part of it.

"Follow after charity, and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh *not unto men, but unto God*; for no man understandeth him; howbeit in the Spirit he speaketh mysteries. But he that prophesieth, speaketh unto men to edification, and exhortation, and comfort. He that speaketh in an unknown tongue edifieth himself; but he that pro-

phesieth edifieth the church. I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, *except he interpret, that the church may receive edifying.* Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? *

* * Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Wherefore let him that speaketh in an unknown tongue, pray that he may interpret. * *

* How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. *Let all things be done unto edifying.* If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God. * * * For God is not the author of confusion, but of peace, as in all churches of the saints. * * * If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. But if any man be ignorant, let him be ignorant. Wherefore, brethren, covet to prophesy, and forbid not to speak with tongues. *Let all things be done decently and in order.*"

Paul compares the church with the before mentioned gifts in it, to a perfect body; therefore, he says: "For the body is not one member, but many." "But now are they many members, yet but one body. *And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet I have no need of you,*" or in other words the one that has the gift of faith, has no right to say to the one that has the gift of prophecy, I have no need of you; nor the one that has the gift of prophecy to the one that has the gift of tongues, or to the one that has the gift of healing the sick, &c., I have no need of you: "Nay, much more those members of the body, which seem to be more feeble, are necessary." The apostle sums up the whole matter by saying that God had placed the before mentioned officers, and gifts in the church, that there should be no schism in the body. "But covet earnestly the best gifts: and yet show I unto you a more excellent way."

Now the faithful received these blessings just in proportion to their faith; yet it is not to be expected that all will foretell future events, or have the gift of healing the sick; for God divides these gifts among his people, severally as he will. Paul writes to the Romans thus:—"For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another. *Having, then gifts differing according to the grace that is given to us, who-*

ther prophecy, let us prophecy according to the proportion of faith."—Rom. xii. 3-6.

Some infer from the saying, "*yet show I unto you a more excellent way*" that these gifts were to be done away, or superseded by something better, which the apostle said he would show unto them. He commenced this epistle to the Corinthians, by reproofing them for the divisions that were among them; and as he traces the subject he mentions that when they came together to break bread and administer wine, some got more than their share, others did not get any; and that they had imbibed wrong opinions with regard to the spiritual gifts; therefore the apostle makes known unto them the object of these gifts; and then said, he would show unto them a more excellent way (than this division, and disputing one with another;) which was that of charity. He gave them to understand that if they had all the gifts, and at the same time were destitute of charity, they would be of no use to them.

After giving them a full description of charity and the necessity for it, he exhorted them to earnestly contend for the spiritual gifts;—and he left the subject saying: "Covet to prophecy, and forbid not to speak with tongues." Having thus far elucidated the subject of the gospel,—we will now close this part of the subject by quoting the testimony of John: "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. IF THERE COME ANY UNTO YOU, AND BRING NOT THIS doctrine, receive him not into your house, neither bid him God speed."—2 John, 9, 10.

We have before mentioned that the gospel of Christ is the law of God; and we have also shown that the penalty of the law, or commandment forbidding Adam and Eve to eat the fruit of the tree of knowledge, was death. This was the first commandment, or law, that God ever gave to the human family; and it was broken and the penalty inflicted. Christ died to satisfy the demands of justice: and he also, as we have before proved, will redeem all from this temporal death. Hence Paul says, that the whole creation groaneth in pain, waiting for the redemption of the body. Indeed, it was predestinated from the foundation of the world that all should have a resurrection of the body, and came forth out of the tombs. If this is Universalism, thus far we are Universalists. If this is Calvinism, thus far we are Calvinists. But here ends both,—and the gospel of Christ, and the doctrine of free grace is introduced to save men from their actual sins, that they may have an eternal inheritance in the presence of God in eternity. The gospel is the second law, admitting the commandment concerning the fruit of the tree of knowledge to be the first. The reward and penalty of that which was delivered to Adam, related to time; but the main reward for obeying the gospel will be in eternity; therefore, the punishment for disobeying it, is in a future state of existence.

Indeed, the penalty of the first law was death, and the penalty for